THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, EDITOR.

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MONTREAL, FRIDAY, DECEMBER 4, 1874.

ECCLESIASTICAL CALENDAR. DECEMBER-1874.

Friday, 4-Fast. St. Peter Chrysologus, B. C. Saturday, 5—Of the Feria. Sunday, 6—Second in Advent.

Monday, 7-St. Ambrose, B. C. Tuesday, 8-IMMACULATE CONCEPTION OF THE B V. M. Obl.

Wednesday, 9—Fast. St. Nicholas of Myra, B. B. (Dec. 6.)

Thursday, 10-Of the Octave.

NEWS OF THE WEEK.

The Spanish Republicans, if we may take their own word for it, are about to bring the Carlist war to a speedy and successful conclusion. President Serrano, it is telegraphed, is about to leave Madrid for the seat of war in the North, when vigorous measures will at once be resorted to. There are said to be 200,000 men under arms, and 40,000 more waiting for arms, which are expected from the United States. The Carlists, however, do not seem to be intimidated by these preparations, and are quietly prosecuting the siege of Irun.

There is nothing new to report from France; indeed so dull are the times, that it is thought worth while to report by telegram that a sacrile gious mass has been said in Berlin by an Old Catholic priest, and that he had a congregation of about 300, and 30 communicants. The adherents of the new sect are certainly not very formidable from their numbers.

Riots in the Brazils are reported as arising out of conflicts betwixt the Catholic party and the Fremasons. Troops have been forwarded to the scone of the disturbances.

MR. GLADSTONE AND THE VATICAN DECREES.

"Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Casari, et dicentem se Christum regem esse. We have found this man perverting our nation, and forbidding to give tri-bute to Casar, and saying that he is Christ the King."-St. Luke, 23, 11.

Such in substance is the charge that is urged today against Christ's vicar on earth; such in substance is Mr. Gladstone's last diatribe against the Church and her children. It is meet that it should be so; the disciple is not above his master; and if they have called the master of the house Belzebub, how much more them of his household?

The bill of indictment which Mr. Gladstone prefers against the Charch is a lengthy one. The journals give the following concise summary of the charges which it contains :--

"1. That Rome has substituted for the proud boast of semper endem-always the same-a policy of violence and change of faith.

"2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have

"3. That no one now can become her convert without renouncing his moral and mental freedom, and placing his civil logalty and duty at the mercy

"4. That she,-Rome,-has equally repudiated modern thought, and ancient history.

On the first two of these charges it is not necessary to dwell; it is sufficient to remark that they are contradictory and self-destructive. In the first, the Church is taunted with having changed | promulgation of these Decrees; yet it was not and abandoned her old system; in the second, she | nntil he was out of office, and his popularity was is denounced as obstinately adhering to all her old on the wane, that Mr. Gladstone deemed it his duty wicked tactics which it was fondly hoped that she to put the nation on its guard against this last had abandoned. Mr. Gladstone has therefore made | Papal aggression. Who can doubt Mr. Gladit unnecessary for Catholics to plend to either of stone's motive in so doing? Even Protestants are them. The third charge is however that to which not deceived, by this attempt to raise again the Mr. Gladstone attaches the most importance, and old "No-Popery" cry, and the London Times thus on which he bases the conclusion he fain would | concludes an editorial on the subject. have his readers come to-to wit-that, since Catholics cannot, if true to the teachings of their luding to the religious troubles of the day-"we Church, be loyal subjects of Casar, therefore Casar have troubles nearer home, and we should be is bound in self defence to subject them to restrictions, to pains, penalties and political disabilities which are not required in the case of his non-Catholic subjects. We have found this man -the Pope-says Mr. Gladstone, perverting our nation, and forbidding to give unlimited allegiance in all things to Casar, and saying that the Church also is sovereign.

To this charge what shall we plead? Guilty;

or Not Guilty? Well! we must admit it, we are Guilty. We do not profess an unlimited allegiance to Cæsar. We will give to him indeed every thing that is his due; but we will neither give him that which is not his due, nor will we allow him to be supreme judge of what is his due. So far we plead "Guilty.'s

But not one whit more guilty than are all men, no matter what they call themselves, whether Protestants or Catholics who believe that there is a 'athletic sports,' in which pugilist encountered! God, Who has revealed His will to man. There pugilist, and the wrestler tried a fall with a brother can be no limit to the allegiance which men owe to God; but almost all Protestants will admit that | ine English kicker of the present day, never kicks | thin partition, and a door opening upon a common

which Catholics are now held up to the reprobation of their contemporaries, as necessarily disloyal subjects, and to be dealt with accordingly.

So far, and so far only, is the charge of disloyalty urged against us true. Were we to profess an unlimited allegiance to our civil rulers, we should be but as the Jews, who, when they were about to crucify the Lord, with one voice cried out-" We have no King but Cosar." This confession of faith which is what the Bismarcks, and the Liberals of the XIX. century seek to extort from us-we will

It would be more to the purpose were Mr. Gladstone, instead of dealing in vague generalities, to descend to particulars, and to cite one single instance in which fidelity to the "Vatican Decrees" had entailed disloyalty to the lawful behests of the civil ruler. Let him but show that, either in Germany or elsewhere, any single Catholic has, because of his submission to those hated "decrees," failed in the duty which he owes to Cæsar, and his ease will have been made out. This he does not do, or attempt to do. Time after time in like manner has Bismarck been challenged to cite any one act of disloyalty on the part of the Bishops, Priests and Jesuits whom he imprisons, fines and drives into exile, and to put them on their trial for the offence before his own Civil Courts. From this challenge Bismarck shrinks; he dare not take it up, for he knows, and all the world knows, that the charge of Catholic, or, if you will, of Ultramontane disloyalty is false.

More than this: Mr. Gladstone knows, Bismarck knows, all men know, that when the evil day does come, as come it must-and that perhaps very soon -when the foundations of every throne shall be shaken, when society shall be convulsed, and menaced with dissolution, it will not be from the Catholic Church that the storm will proceed. They know that the enemies of law, of property, and of social order will be found, not in the Church, but in the Lodge; not amongst the ultramontanes, but amongst the members of the secret societies, but amongst the Communists, but amongst the men who are the bitterest foes of the Holy Sec, and the best way to get money was to work for it, he was prerogatives of the Papal Chair; whilst the staunchest supporters of the throne, and the firmest allies of the civil magistrate, will be those very ultramontanes whom it is the fashion of Liberals now-a-days to denounce for their disloyalty.

Shall we notice the reproach of having by our submission to the Church made sacrifice of our moral and mental freedom? Here too in one sense we must plead Guilty,—if by moral and mental freedom Liberals mean immunity from those restraints which morality and revelation impose upon us. We are not emancipated from the moral code; we do not, in that we are Catholics deem ourselves, like the "Free Lovists" and other non-Catholic sects at liberty to follow out our animal instincts, and to give our lusts full swing; and just as Mr. Gladstone taxes us with moral slavery, so with equal truth may the Free Lovists taunt Mr. Gladstone with having, in that he will moral law, is one only of degree.

So also, if it be "mental freedom" to reject revelation: or whilst professing to accept it, so to interpret it as shall suit our individual caprices. then indeed we lay no claims to such freedom,-This mental slavery with which Mr. Gladstone reproaches us, is just what Freethinkers in religion and Rationalists urge against all who accept any of the peculiar doctrines of Christianity-the Incarnation, the Trinity, the Resurrection, Miracles, and the Inspiration of Scripture. These if believed are believed on the same principle,—that of submission to authority,—as that which regulates the conduct of the Ultramontane to the Holy See.

But how is it as Sir George Bowyer well puts it how is it that, if the Vatican Decrees be so fraught with peril to the State-Mr. Gladstone has not long ago denounced them, and put the nation on its guard? Several years, during a great part of which he was first Minister of Great Britain, and therefore more particularly bound to watch over the interests of the Empire, have elapsed since the

"We have troubles," says the London Times ala spirit of firm confidence in modern principles, and a steady hand in dealing with temporary and passing reactions. If Mr. Gladstone could convince us that he possessed a calmer temperament, he could do far more to win our confidence than by his present revival of an obsolete cry."—London Times.

PROTESTANT CIVILISATION. England it is admitted stands first amongst all the nations of the world, not only in civilisation, He belongs to the criminal class as regards his and purity of religion, but also because of its proficiency in the noble and manly act of kicking. This has been reduced to a science in England; it rejoices in technical terms, as do the arts of boxing, of wrestling, and of fencing; but if practised, as is often the case with clogs on the feet, it is styled "purring." It must not be thought from this that kicking is taking the place of the olden professor of the same art. Not at all ; your genuthey owe to Cosar. This at least, in the early days in the company of course of two or three kindred brutality; and as there is a general disposition on and form no part of her.

of Protestantism, was the proud boast of the Puri- spirits to set upon some feeble old man, or help- the part of those who administer the law to regard tans; of the men who are still held up in Protest- less woman; to knock him or, her down, to kick ant histories, to the admiration of all generations out their victim's eyes, when by a way of a joke it as the champions and martyrs of religious liberty; is their custom to pour lime into the sockets, and of Knox and Melville, of the Pilgrim Fathers, and to indulge in other humorous practices of a similar the Covenanters of Scotland. These men indeed, nature. This, in this age of progress and enlightas of the very essence of religious liberty, asserted | ment is the favorite and most common pastime of the same ultra-montane principle for holding your genuine Great Briton; and indeed so universal is this practise becoming, that the attention of the press is directed to it, and it is seriously asked whether there be no means by which the ever increasing brutality of the people of the land of the "open bible" -of the land which sets itself up their work and take up their weapon. But by andas an example to all others, which sends its missionaries to the heathen of India, and its Soupers to the poor blinded Papists of Connemara, can be held in check.

"There is no other country with any pretentions to civilisation"—says a late number of the Saturday Review-"where such scenes are enacted as are daily reported" in the British press. The records of brigandage in Italy, of Thuggism in India, of the late murders at Ravenna by the secret societies, classes. In Lancashire, for example, the rough the late murders at Ravenna by the secret societies. of the lawlessness of the most lawless district of the great American republic, furnish us with nothing so terrible, so repugnant to humanity as do the daily columns of the London Times and other English papers. Never in short has there been seen a people so brutal, so utterly loathsome, as are at more often committed on women-es pecially on increasing portion of the lower classes in England. Three centuries of Protestantism have degraded them far below the level of their Pagan ancestors, and even of the beasts of the field.

Is this language exaggerated? Again we quote from the same English Protestant paper :-

" Some workmen at Oldham get into a wrangle with an old man in a public-house, and one of them strikes him. Somebody remonstrates and says it is a shame, and for this he is kicked to death with clogs. This was the second murder of this kind within a short period, and a third followed immedisorderly fellows in a public-house being knocked down by one of them, while another kicked him in the scientific manner which is locally known as the 'running punch.' Six colliers of St. Helen's went about smashing windows and doors in a drunken frolic, and at length broke into a house and occupied by an old man of eighty and his wife. They thrashed and kicked the woman, knocked out one with lime, stuffed lime down his throat, and finally emptied the rest of the bucket over his head. At Liverpool, a sober, peaceable man, walking home with his wife, met a party of roughs, one of whom knocked down and kicked to death, three men taking part in the outrage. This is said to be only one example of the system of street terror, sm in Liverpool. A day or two since a corner-m an or loafer, who, it is explained, stands at the ov mer of the streets insulting the passers by, was ro infuriated by the mere sight of a policeman to king somebody to the station house, that, thoug' , the captive was altogether a stranger to him, 'ne seized the constable by the throat and dashed 'his head against the wall. At Blackburn, within a day or two, we land. find the blacksmith attempting tr, give two policemen whathe playfully called 'a bit of Liverpool,' which means, it seems, stabbing and kicking him At Dukinfield a man put on his clogs and danced in them on a woman's head. At Bury three men attacked another man without the slightest provocation, and nearly killed him with kicking. In another instance, a laborer kicked a man to death without assistance. Kicking in the mouth with a clog so as to drive the victim's teeth down his throat is a familiar practice, and is called 'purring.' At Preston a man kicked and jumpnot accept their peculiar doctrines, renounced his | cd upon a little boy six years old. At St. Helen's moral freedom. In this respect again the difference betwixt Ultramontanes, and all who submit to so severely that he died. On Wednesday there were three cases of kicking wires with clogs before the Salford magistrates, At Preston a man broke his parrmour's jaw, and then flung her out of the

Another leading London journal, the Pall Mall Gazette, gives the same testimony; and in an article headed "THE ROUGH TERROR"-to denote the state of constant dread in which women, and children, infirm and aged persons pass their days in civilised Protestant England of the nineteenth century-it discusses the question whether nothing can be done to establish some security for life and limb in these districts where this Rough Terror mostly prevails. This Terror does not so much press upon the rich and on those high in social position, as on the humblest classes. If these, says the Pall Mall Gazette; if the men and women who in many Lancashire towns cannot see two or three men standing at a street corner without a well founded dread of being kicked to death, had seats in Parliament, something would have been done ere this to make the protection of the law a reality." . The Pall Mall Gazette continuing the subject then gives us the following hideous, but no doubt true picture of the actual social condition of the masses in Pro-

testant England :--"It is worth while to consider a little further what is the condition in which large sections of the English people habitually live as regards safety of life and limb, In the first place the dangers to which they are exposed in these respects are greater then they used to be. Under the influence of an imperfect civilization a new class of offenders has grown up. There was violence enough formerly, but it was not exercised by preference on those who were least able to defend themselves. In other words, it was violence, not brutality. It was prompted by rage, or greed, or passion of some kind, not by a base pleasure in inflicting suffering. A man beat his enemy or his unfaithful wife; he did not reserve his blows for the poor drudge who offers neither provocation nor resistance. Again, the violent class was more separated from the ordinary population than it is now. It was associated more closely with the openly criminal class, and consequently could be more easily avoided. At present the rough forms an intermediate type, tastes and amusements, but not necessarily as regards his employment. The man who finds his evening's recreation in inflicting scientific kicks has probably spent the morning at honest work. It is not possible, therefore, for his victims' to avoid him. He walks the same streets, and very possibly lives in the same house with them. They have to pass him lounging at the corner as they come home at night, they have to push by him before they enter the publichouse where they go for beer. This state of things is naturally aggrayated by the close neighbourhood of large towns. In a villige next. door, may be; a quarter, of a mile off; in the poor quarter of a town it means the other side of a

assaults committed in a state of drunkenness as more venial offences than assaults committed when sober, there is every inducement to a man who proposes to gratify his taste for brutality to stimulate and protect himself at the same time by a little preliminary drinking. In the second place the means of protecting themselves against violence possessed by the peaceable members of the community are much fewer than they used to be. This is an inevitable result of increasing civilization. The work of protection, instead of being done by each man for himself, is delegated to officials. At first this is done for convenience' sake, to save men from being called at any moment to lay down by it is done from necessity, because men have ceased to learn how to defend themselves. In new countries protection by officials is often very imperfect, and where this is discovered before the inhabitants have lost the habit of self-defence there is a hurried return to it in the shape of an application of lynch law: In England the machinery for lynch law is wanting, otherwise it would have been applied long ago in Lancashire. In the rough terror we have to deal with an evil applying partly maims or murders as it suits his fancy, the viet im being as often a man as a woman; the only requirement in the former case being that he shall be old, and, consequently not likely to strike or kick in return, or that the assailants shall coutnumber the assaulted in the proportion of at least three to one. In other parts of England as saults are the present day a large, a very large and steadily wives—on witnesses, or on policemen; the first tempting the offender by their defenceless (and sometimes, of course, by extreme w isconduct), the two latter often causing him real annoyance, and so claiming his attention on the score whether of temper or of calculation." Poul Mall Gazette.

No doubt under bitter provocation horrid crimes are often perpetrated in I reland in the shape of agrarian outrages; but Viese proceed rather from a distorted view of justice, than from the total absence of all moral sense. The evicted peasant feels that he is injured; he hears his wife and family crying for food; he sees his old home, the diately afterwards; a man who had rebuked some home of his fattuers, which they and he by the sweat of their b rows have erected amidst the barren bogs, ruthlers ly destroyed; and believing himself to be unjustry dealt with, he seeks in the assassination of him who evicts him, for that redress which the law of the land cannot give. No one can justify this, for murder is always murder, of the old man's eyes filled the bleeding socket (always, damnable, and to be abhorred of all men.-But even in murder, and in other crimes against life and limb, there are many degrees of brutality. and it cannot be denied with the above extracts from English papers before our eyes, that the Irish agrarien assassin at his worst, is far above the level of the brutal English murderer whose sole stimulant to crime seems to be the pleasure that he feels in inflicting pain upon the weak. As Catholics we cannot admit the Calvinistic doctrine of the "total depravity of human nature;" but if it were possible for us to make an exception in the case of any, that exception should certainly be made in behoof of the roughs of Protestant Eng-

> A GUIBORD CASE IN THE U. STATES They manage some things better in the United States than we do here: amongst others, questions which deal with the relations of Church and State. Here is a case in point.

A certain woman, brought up and calling herself a Catholic, obtained a divorce from her husband from the civil courts; and, availing herself of this, contracted another matrimonial engagement with a man named Wynne, her first and only true husband being still living. Of course this secondunion was, in the eyes of God and of His Church, an adulterous union and mortal sin, cutting the sinner off from the Church.

Falling sick, and believing herself to be about to die, the woman sent for a priest; who, of course, -as she refused to separate from the man whom the law indeed called her husband, but who in fact was only her partner in adultery-refused her absolution; and so she died, "unhouseld, disappointed, unancld."

Hercupon her legal husband, Wynne, demanded for her, on the grounds that she was a Catholic, interment in the Catholic cemetery. The Rev. Father O'Rielly, paster of St. Francis de Sales church, refused the request; and Mr. Wynne took the case into Court, praying, for an injunction against the Catholic priest. The result is given below :---

"Toledo, Ohio, Nov. 2. "The Court of Common Pleas, Judge Collins residing, to-day rendered a decision in the Cathoc cemetery case, referred to in a former dispatch, refusing to grant the injunction applied for by John Wynne, to prevent interference by Father O'Reilly with the burial in St. Francis de Sales cemetery of Wynne's wife, a non-communicant."

The above we take from the Catholic Universe and it will thence be seen that, in the United States the principle that every religious denomination has the right of determining the conditions of church membership; of admitting to, and of rejecting from its fold, without let or hindrance from the State, is recognised and acted upon. We cite this case because of its many points of resemblance to the Guibord case in Montreal.

The conversion to the Catholic Church of the sister of the late Marquis of Hastings is announced.

We are happy to have it in our power to announce that the health of Mgr. the Bishop of Montreal is improving.

The 10th inst. is the day appointed for the election of a member for the Western Division of Montreal.

Small pox is not increasing, but neither does it seem to be subsiding. Indeed until a thorough throughout in the Bazaar Hall; also the gentle reform in the system of drainage be effected, and men of The Independent Band who generous reform in the system of drainage be effected, and the City be thoroughly cleansed, we can scarce ex cheered the labors of each evening by their swe pect to see the mortality of Montreal sensibly

A Circular from His Grace the Archbishop of added to the funds of the Bazzar Westminster was read in all the churches of his diocese reminding the hearers that all who deny or do not cordially accept the doctrine of the Victoria Kirwan a sister of the late Marquis Vatican Council respecting the Infallibility of the Hastings, has also gone over to Rome: "This la there is a limit to the allegiance or loyalty which a man who can kick back again. His delight is—

thin partition, and a door opening upon a common pope, are thereby cut off from the Catholic Church, great favorite of the Queen, who had held here

MR. GLADSTY ONE'S PAMPHLET.

In the absence of l'he absolute text of Mr. Gladstone's pamphlet on "The Vatican Decrees in their bearing on Civil All egiance," it is unsatisfactory to write much ... Taki ng however the Times resume as an ordinarily iv, telligent one, it may not be inopportune to glance/, rapidly at it.

Mr. Gladstone starts with reiterating certain assertions made in a former pamphlet—1st that Rome has subs/tituted for the proud boast of semper eadem a policy of violence and change of faith; and 2ndi th/at she has equally repudiated modern

thought and ancient history.

These towo propositions the Times acknowledges Mr. Gladstone "dismisses somewhat summarily" which is very disingenuous in Mr Gladstone seeing that they were the very propositions he was called pon by the Catholics of Gt. Britain, to prove. This s' lirking of the question Mr. Gladstone excuses on the ground of their "belonging to the theologi/cal domain." Exactly; and if they therefore did not belong to a statesman to discuss; they certo inly did not belong to a statesman to assert. In. Gladstone had called his neighbour a blackguard, and when called upon to sustain the charge, excused himself from discussing it on the ground that it was an ungentlemanly expression, we hardly think he would escape the whip lash. But unfortunately for Mr. Gladstone, (like many other people who rely for success in a discussion more on the beauty of their diction, than the logical sequence of their argument) his third proposition had already somewhat nullified his first. He had said, "Rome has refurbished and paraded anew every rusty tool she was fondly thought to have disused." To our mind this "refurbishing and parading anew of every rusty tool," looks more like retiring on one's path than changing it. Mr. Gladstone seeks to sustain his 3rd charge of "refurbishing old rusty fools" by an appeal to the Syliabus. The first rusty tool which he instances as one which she was fondly thought to have disused"—(that would have been a change)—is the proposition against "the liberty of the Press." Now we strongly suspect that were Mr. Gladstone to consent to discuss this proposition with any of those Ultramontanes, for whom he appears to have such a holy horror. (he appears on principle to avoid discussion of matters of faith and morals as beneath a statesman)—he would find that any difference of opinion that existed between them was rather one of degree than of principle. Mr. Gladstone, as a statesman caring very little for faith, thinks the Press has liberty-(we should call it license)-to destroy Faith or uphold it, just as it pleases. The Ultramontane, reverencing Faith above all things, would argue against this dangerous liberty. So far they would totally, disagree. But Mr. Gladstone as a statesman, and as finding within himself some relics of Christianity, and human propriety, would doubtless object to the Press preaching up Infanticide, or any other of those innumerable phases of 'modern thought" which are sapping all the teachings of ancient morality. Here he and the Ultramontane would perfectly agree; with this slight difference: that the Ultramontane's morality, as being founded on Faith, would be found somewhat more straight-faced than that of the English Protestant statesman. Mr. Gludstone, as a statesman, would further find on the Statute-Books of England a law of libel, further shewing, that the Government of which he so recently held the helm, acknowledged, both in principle and degree, the Ultramontane proposition of non liberty of the Press The same may be said of the next proposition of the Syllabus, which Mr. Gladstone quotes as a "re furbished old rusty tool"—viz, "The non-liberty of conscience and worship." Here again will be found in Mr. Gladstone's own conduct the perfect accord which exists-(evidently without Mr. Gladstone knowing it)—between himself and Ultra-montanism. If the Ultramontane objects to "liberty of conscience and worship," so does Mr. Gladstone-witness his pamphlet on Ritualism and his conduct in the House on the Public Worship Bill. The dispute then which Mr. Gladstone, emulous of Exeter Hall fame, has raised between Ultramontanism and himself, is evidently one only of degree, not of principle. In principles Mr. Gladstone and Ultramontanism are evidently in perfect accord. Mr. Gladstone, pursuing his theme turns up his hands and eyes in holy horror at the on (No. 7), that the Church may use force Now this is very inconsistent of Mr. Gladstone coming hot, as he does, from the Premiership. To use force in things spiritual is surely as consistent as to use them in things political; and yet here is Mr. Gladstone who, as Premier, approved of the Coercion Bills for Ireland, holding up his hands in holy horror at the Church (not for using force) but merely for affirming that she has the right to do so. Surely a worse case of "Satan reproving sin" was seldom met with. That Ireland is rule by force, we think even Mr. Gladstone would not be bold enough to deny; and that he himself was th most powerful means of that force not being remove we think he will acknowledge. How then come it, that he has such a holy horror of force being used in things spiritual, whilst he himself has been using it vigourously, and, alas! so effectually in things political. If spiritual infallibility may no enforce morality, what right has political infallibility to do it. Mr. Gladstone thinks that it would be the highest crime of disloyalty, if the Irish na tion were to rise up and insist upon its own Parlis ment; and were it to do so, he would use the force of the whole British Army, in suppressing the effort; and yet, if the Syllabus only hints at the fact of force being allowed to the Church in the suppression of immorality or the encroachments of the State on the Church, he is horrified. Surely Mr. Gladstone is inconsistent in his conduct, an illogical in his ideas. But more anon; we wi resume the theme in your next. SACERDOS.

THE ST .PATRICK'S BAZAAR.

CARD OF THANKS.

The Ladies who conducted the St. Patrick' Bazaar have great pleasure in announcing to the kind and generous patrons that the nett amoun of \$5720.08, has been realized by the Bazaar. F this remarkable success, which far xeeds the most sanguine expectations, the Ladies and indeb ed, under God, to the deep and lasting sympentertained by all classes of our Citizens without dis tinction of any kind for the charities interested in the Bazaar. The St. Patrick's Orphans are old pets of the charitable public of this good city; the more recent claims of St. Bridget's Refuge, on accomof the large and indiscriminate charity exercise there, are now received with almost equal favor To all who have aided in the good work the Ladice tender their very cordial thanks and pray that the loan may be returned to them an hundred fold by the Father of the poor and the orphans. Their special thanks are due to the members of the St Patrick's Temperance Society, to whose kind at tention is due the admirable order maintained music. The Ladies beg to acknowledge their green indebtedness to the talented young gentlemen wh volunteered to give a most creditable literary tertained in the Hall through which \$150 we

Lord Ripon finds followers in high society La infant at the baptismal font.

2-44